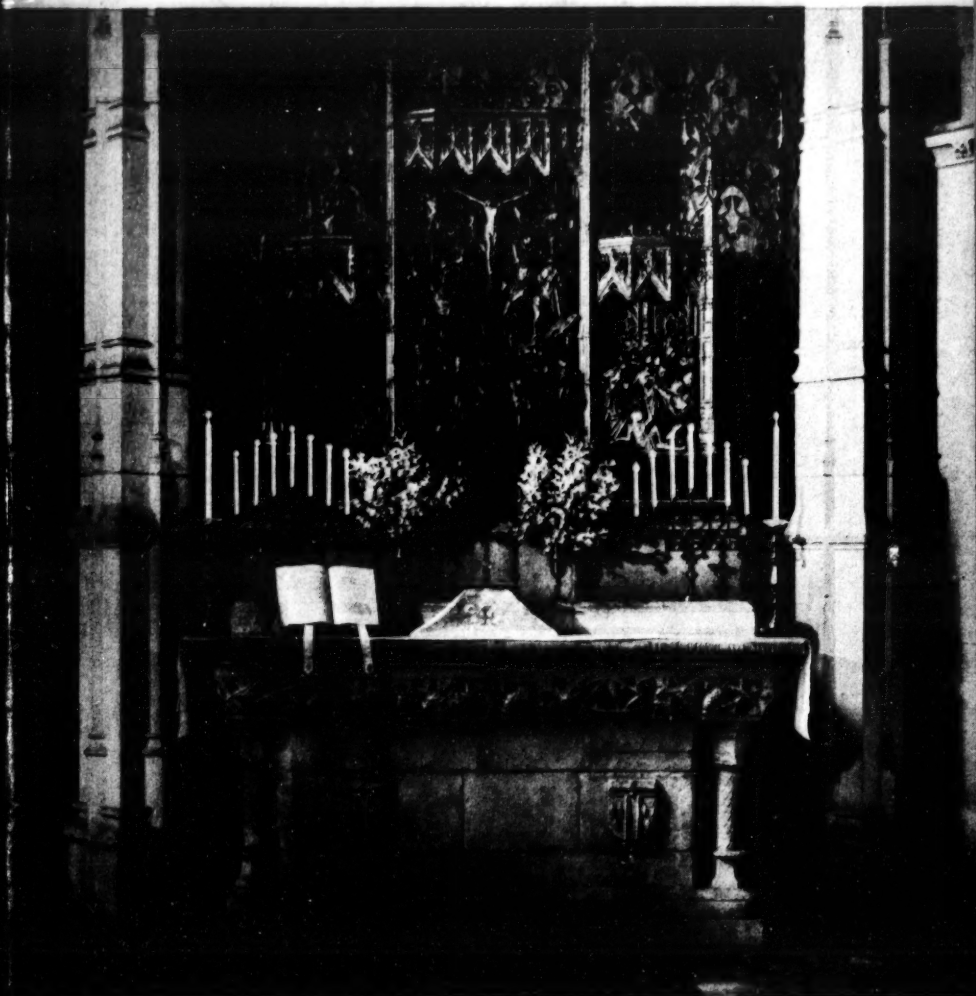


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April, 1945

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The Medieval French Altar and Reredos in the Chapel of Grace, Grace Cathedral, San Francisco. A symbol of the blending of many cultures through a Christian dynamic in this cosmopolitan center of the west.

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On The Rim of Destiny

By VESPER OTTMER WARD

In no place does the moral and spiritual bankruptcy of modern Christianity stand more clearly revealed than in the popular observance of Easter. For all too many of us Easter has deteriorated into a pagan Spring Festival garnished with intimations of immortality. Too seldom does the Power of His Resurrection bring us face to face with the terrifying implications and the creative possibilities of Eternal Life. Consequently human life has become cheap. The chaos of the present hour roots undoubtedly in the failure of the Christian Church to understand its own gospel and to develop its implications in terms of human relationships.

Christian leaders of the past generation have assured us that Christianity is merely a way of life. The sanction for the Christian way has become less and less clear, being summed up as a rule in the assertion that human nature is essentially good. The result is that popular Christianity has been reduced to a shallow pietism or a sentimental moralism adorned by beautiful cultural symbols. It has led men to bow down to the works of their own hands and to substitute their own selfish ends for the eternal purposes of God. As a result larceny has taken possession of our souls and in our own thinking we have become merely high grade animals.

Before any profound change can take place in the world situation we must rethink and rediscover our faith. The first result of such an effort will be to discover how far we have wandered from the real Christian view of man and how impossible that view is except on the basis of divine revelation. Easter brings us an ever recurring challenge to consider the significance of our destiny against the background of divine revelation. It is not a time for pretty sentimentalities or the enjoyment of beautiful music. It is rather a time to raise the question—Am I honestly a candidate for Eternal Life? If I am, what difference should it make in my attitudes and motives? Only by a rediscovery of the Power of His Resurrection in our own lives may we pass from death unto life.

Episcopal Commission Endorses The Dumbarton Oaks Proposals

Considers them first step toward a just and lasting Peace
and urges immediate study by Church people everywhere.

Nations Associated in War, Must Continue Fellowship in the Peace

Washington, D. C. — "Support of the Dumbarton Oaks Proposals seems to us the first step toward a just and durable peace," summarized the deliberations of a three-day study at the College of Preachers, by the Episcopal Church's Joint Commission on Social Reconstruction. The Commission members were called together by their Chairman, Bishop William Scarlett of St. Louis, and they heard a succession of speakers on various aspects of the problem of lasting peace. Among these were Isaiah Bowman, President of Johns Hopkins University, the Hon. Francis B. Sayre, former Commissioner of the Philippines, Bishop Edwin A. Penick of Raleigh, N. C., the Rev. Dr. John M. Burgess, Lockland, Ohio; Bishop Charles S. Reifsnider, formerly of North Kwanto, Japan; Dr. Stringfellow Barr, President of St. John's College; Dr. Edward Heilmann of the New School for Social Research, and the Hon. Henry W. Wallace, who discussed economic phases of the general problem.

"Responsible use of the great power and influence of the United States of America in international relationships is, in our judgment, a

primary necessity for the maintenance of the justice, order and peace of the world in the immediate future," the Commission said in an official statement. "The Dumbarton Oaks Proposals, agreed to by representatives of the United



Bishop William Scarlett heads Episcopal diocese of Missouri. Heads also his Church's Commission on Social Reconstruction which has just issued a strong statement on behalf of the Dumbarton Oaks Proposals.

States, the United Kingdom, the Soviet Union and China, offer a forward looking plan representing the widest area of agreement yet achieved by the four great powers on a general organization making for world stability. The support of these Proposals seem to us the first step toward a just and durable peace.

"These Proposals have grown out of the common interests and tasks of the United Nations. They carry into the post-war era an association already established through cooperation in war. This association, existing to win the war, must be continued to win the peace; with provision for expansion and modification as experience dictates, ultimately reaching out toward universality through the inclusion of neutral and enemy states

"We agree with the statement of the President that 'Perfectionism, no less than isolationism or imperialism or power politics may obstruct the paths to international peace.' We think that an irresponsible idealism under the guise of Christianity which will not submit to the discipline of the achievable will ultimately give support to the isolationism so deeply rooted in many citizens and so dangerous to the peace of the world."

The Commission called attention to the fact that on April 25 a general United Nations Conference will be called in San Francisco, at which the Dumbarton Oaks Proposals will be used as the basis of

discussion in preparing the charter for the new organization. "Our representatives at that Conference must know where our people stand and will need evidence of substantial support for their efforts. We therefore commend the Dumbarton Oaks Proposals to our fellow Churchmen for immediate study, and we urge that as citizens they support the basic principles outlined."

World Glimpses

A LETTER from a girl student at Central China College to a relative in the United States who had been sending her money from time to time, told that she will not need more for at least three months. She had just sold two fountain pens—another example of the fantastic prices of all commodities in China.

THE PRESIDING BISHOP'S FUND for World Relief received and disbursed \$131,043.65 during 1944, through 28 accredited relief agencies.

THE FIRST CONVENTION of the Episcopal diocese of Illinois was held in Springfield, March 9, 1935. Three clergymen and three laymen were present. The secretary in recording one clergyman as absent could not recall or identify his parish. It was Chicago.

"ADVANCE," official organ of the Episcopal diocese of Chicago, is 60 years old this month. The first issue carried the request that clergy who had borrowed books from the bishop's library should return them as soon as convenient.

Our Protestant Heritage

By THE REV. JOHN C. LEFFLER

Non-Episcopalians sometimes have a hard time figuring us out. To the Roman Catholic we are suspiciously like Protestants, and to the Evangelical Protestant we seem suspiciously like Roman Catholics. Our stock answer: "We are both Catholic and Protestant" leaves each a bit bewildered, but it is the only true answer we can give.

That seemingly equivocal answer to the questioning of the non-Episcopalian has its roots in the history of the Church of England whose daughter church we are. Perhaps we are both Catholic and Protestant because of the well known British genius for compromising extreme views. But it is probably more true to say that we are both, because nowhere else were the conflicting claims of both emphases more evenly balanced than in the England of the 16th and 17th centuries. England was, as it were, the vortex around which the storms swirled which ushered in the modern age-political, economic, and religious.

The term Protestant has been called a negative term and some Episcopalians don't like it for that reason. It implies that those who call themselves Protestants are against something they don't like. In common with other reformed churches, the Anglican Church did and does protest against certain beliefs and practices of the

Roman Church and as such is certainly Protestant. In the much maligned 39 articles which have been pushed as far back in the Prayer Book as they could be and still be inside its covers, you will find some of these things which the reformed Church of England was against most definitely—all of them doctrines or practices of the Roman Church. Let us look at a few of them.

The belief in purgatory, the worship and adoration of images and relics, and the invocation of saints are regarded as "vainly invented and repugnant to the Word of God." (Article XXII.) The Roman use of Latin as the language of worship is proscribed by inference. (Article XXIV.) The Seven Sacraments of the Roman Church are reduced to two—Baptism and the Lord's Supper, as being the only two ordained by Christ. (Article XXV.) The reservation of the Sacrament for purposes of Adoration is rejected as not ordained by Christ, as is the Roman doctrine of Transubstantiation because it is "repugnant to the plain words of Scripture, and hath given occasion to many superstitions." (Article XXVIII.) The Roman practices of refusing the cup to the laity and forbidding the clergy to marry are both denounced (Articles XXX and XXXII). The sacrifices of Masses in which the priest offers Christ

anew on the Cross are called "blasphemous fables and dangerous deceits." (Article XXXI.)

This is all pretty strong language reflecting the heat of controversy during the reformation process. We should not speak thus today, perhaps, but I cite them here merely to indicate that Anglicanism shared many of the strong anti-Roman convictions of other Protestants in its first fifty years as an independent Church. And as long as we keep the 39 Articles within our Prayer Book they should serve as a reminder of the fact that we do have a Protestant heritage.

But that word Protestant originally meant something much more positive than being against certain Romish beliefs and practices. Webster's dictionary says that "to protest," means to aver, assert, or proclaim, thus indicating a more important significance than we are wont to give it. In other words the name Protestant does not need to be a negative term, but a gloriously positive one which stands for certain convictions which are entitled to our enthusiastic loyalty

because they are true and right.

The first affirmative conviction which is the result of our Protestant heritage is the relative freedom of belief and practice in our Church. It surprises non-Episcopalians to discover the wide variety of theological emphasis and liturgical practice among those who set such great store by a Prayer Book. As a matter of fact in this regard we are just about as Protestant as they come, and if we err at all it is on the side of such wide latitude that no one can really decide just what the position of the Church is on many matters. In theology we have the unreconstructed liberal and the ardent follower of Thomas Aquinas officiating at neighboring altars, and in ceremonial almost every gradation between Catholicism and a dignified, formal Presbyterianism. Thus it is that the very freedom which permits the Anglo-Catholic to follow his ceremonial desires is the product of the Protestant heritage of the Church!

But this fact is not so surprising when we realize that it is our Protestant heritage which gives the Episcopal Church her real cath-

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olicity. The true meaning of the term implies universality and inclusiveness. The corruption of the word has equated it in the minds of many with the idea that only those who adhere to relatively non-essential beliefs and practices have a place in the Household of the Faith. Thus the word which should boldly proclaim to the world that the Church is the inclusive vehicle of God which can meet the needs and fulfill the spiritual aspirations of all God's children, has come to stand for a narrow and exclusive concept of religion. But our Protestant heritage has given the Church a vision which sees that all men who are honestly trying to worship God and to do his will are capable of communion with him and fellowship with their Christian brethren.

Theoretically, even the Roman Church believes that God may bestow his grace upon men by other means than through the appointed sacramental channels. But in practice her attitude is typified by the recent pronouncement of the Archbishop of Cincinnati, which reads in part:

"The Catholic Church teaches that only God can impose upon the world an organized religion; that Christ, truly God, gave us this divinely organized religion in the Catholic Church, which is the only custodian of His teachings. . . The Catholic Church cannot give the impression that one religion is as good as another or that she must strive with those of other faiths for a common denominator in religion."

The Archbishop assumes that the institution called the Roman Catholic Church was ordained and organized by God himself, when the facts of history show plainly that such is not the case. And he further implies that this man-made division of God's Church is unique in that it has a priority, even a monopoly, upon his grace. Such an attitude has meant in practice that those members of the universal Church who call themselves "Catholics," whether they be Roman or Anglican, have shunned cooperation with other groups claiming allegiance to Christ and bearing witness to Him in the world. The result has been a divided Christianity and, in many spheres of action, a well nigh impotent Church. It is our Protestant character which makes possible our cooperation with these other Christian groups, by means of such organizations as the Council of Churches, in an effort to make the teachings of the Master more effective in the world. In a word, it is our Protestant heritage which guards the Catholicity of our Church.

We do not look upon Episcopalians as a tiny remnant of those who know God truly. Rather, we are but one part of that vast body of Christians, who receive God's grace through various channels, but who are united in a common endeavor to do His will. Only the greatest spiritual pride could prompt us to decide otherwise and declare the religious experience of millions of our brethren invalid.

But surely there must be some

limits to the latitude of belief and practice which we allow in our own Church and are willing to recognize in other churches. The standard which sets such limits also comes from our Protestant heritage. It is the open Bible, the focal point of Christian revelation put into the hands of the laity, to be read and understood by them. It is significant that the leaders of the English Reformation were the leaders also in producing an adequate English translation of the Bible. From the time of Wycliffe, their aim was to give that Book to laymen. Theirs was the confidence which the Church has retained, that the divine revelation therein contained could be understood by the average Church member, without a burden of tradition which would restrict and kill that living message. Out of our Church's Catholic heritage has come the emphasis on sacramental worship, but our Protestant background has given us the Word of God service to be a normal experience of the layman, and one in which he could take an active part. The service of Morning Prayer, with its Opening Sentences, Psalms, Canticles, and lessons taken directly from Holy Scripture, is an aid and an incentive to the study of the Bible by the laity.

And this emphasis is quite in keeping with the facts. Though the Church came into existence before the canonical Scriptures of the NT, and actually decided which should be included, the Scriptures are still the most accurate record we possess of those events which

brought the Church into being. Here, in this concept of Biblical religion, is that combination of elasticity and control, of growth and continuity, which has always characterized the Anglican Communion. The mind of man is free to seek an ever clearer understanding of the facts of his Faith, while the Bible stands as a constant corrective to his thought.

The pulpit has also felt the influence of the Protestant tradition. Because ours is a Protestant Church, our ministry is both prophetic and priestly. The message of the pulpit is not a mere elucidation of ecclesiastical traditions which accentuate the division between the so-called secular and religious phases of life. Rather its aim is a statement of religious truths in terms which a secular mind can understand. Neither a "canned" homily nor an official prohibition sidetracks or frustrates the natural desire of man to ask the basic questions about life. The Church encourages the prophetic ministry of her servants by allowing them to use the pulpit freely to wrestle with the problems of life and of death, of joy and of despair, of hope and of fear, which her people face. The preacher is not confined to answering the questions which a "religious" man should ask, but can give his attention to the actual problems—personal and social—which overwhelm his people. His message is, like that of the prophets of old, that God is not satisfied with the blood of goats and of lambs, but with a changed heart and a conse-

crated life. His primary function is not to teach men to fulfill the laws of "religion," but to help them live an abundant life in accordance with the moral order of God's world.

Is there any common element running through these various contributions which our Protestant heritage has made to the Episcopal Church? I believe there is. It is a concept of God's relation to men. The Church affirms that that revelation in Jesus Christ, by which God visited the world and displayed his redeeming love, is greater than any church or theological system. It remains for men who call themselves Christians to explore the meaning of that revelation and learn to live by it in this world. There is not a secular and a religious life. There is but the one life which God gives, and it is the duty of men to bring that life into conformity with the will of God. The Church is the instrument of God by which they can reach that objective. Its task is not to snatch a few lives from the flaming world and include them in a saved society, but to win that world for Christ. A task of such magnitude cannot be claimed by a narrowly exclusive Church, but only by one which is able to wrestle with all of life, and is willing to extend the hand of fellowship to all Christian men who would lend their aid. Those who would surrender our Protestant heritage would render us ineffective in the face of this challenge.

The Presiding Bishop Appeals to Us for Help

The Rt. Rev. St. George Tucker, Presiding Bishop of the Church, has addressed the following appeal to the Bishop of California:

"I had the privilege of being at the White House at the inauguration of the United National Clothing Collection. This is a call to all of the people of our country to contribute 150 million pounds of used clothing, bedding, blankets, shoes and other materials for the overseas war relief.

This clothing will be distributed through the United Nations Relief and Rehabilitation Administration in most instances and through voluntary relief agencies in special situations. Clothing will be distributed to people in war-devastated areas under agreement with individual governments. It will be given free of cost to the individual recipient and without discrimination of any kind—racial, religious, political, occupational, or other.

"The period of the campaign is the month of April. The work of organizing the country will be in the hands of 16,500 local committees. It is hoped that all churches, schools, civic organizations and industries will participate in the drive.

"Our clergy and laity can be of great help in this war relief program. They can serve on local committees and offer volunteer services of many kinds. Our parish houses and other facilities can be offered for possible use."

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THE CHURCH

IN ACTION

"Go Ye Into All the World"

House of Bishops' Meeting Reviewed

At the meeting of the House of Bishops in Birmingham, Ala., nine bishops were presented to the House, they having been consecrated since the last meeting. They were: Bishops Craighill, Anking; Voegeli, Haiti; Walters, San Joaquin; Pardue, Pittsburgh; Dun, Washington; Carruthers, South Carolina; Haines, Iowa; Horstick, Eau Claire; Mallett, Northern Indiana.

Eight members of the House died since last meeting. They were Bishops Fox, Wilson, Longley, Morris, Gray, Saphore, Bratton and Beal.

Compulsory retirement of bishops at the age of 72 was debated at the meeting of the House. A committee of five bishops was appointed to study the whole matter and to submit to the next General Convention a Canon to "implement the Constitutional Amendment."

The plan for raising a \$5,000,000 Reconstruction and Advance Fund, submitted to the House of Bishops by Robert D. Jordan, National Council's Director of Promotion, was given "hearty endorsement," expressed by a unanimous rising vote, the bishops

pledging the Council their "aid and support in the furtherance of the plan."

The House of Bishops pledged "continued confidence and support to Bishop Sherrill and the Army and Navy Commission. Bishop Sherrill told the House that the Commission's needs this year will be \$400,000.

Missionary bishops elected at Birmingham: The Rev. Bravid W. Harris, for Liberia. At present he is assistant secretary in charge of Negro work in the Home Department of the National Council; the Rev. Arthur B. Kinsolving, rector of Calvary Church, Pittsburgh, Pa., for Arizona; the Very Rev. Reginald H. Gooden, dean of the Cathedral in Havana, for the Panama Canal Zone; the Rev. Thomas W. Sumners, rector of St. John the Divine, Houston, Texas, for North Texas, and the Rev. Conrad H. Gesner, rector of the Church of St. John the Evangelist, St. Paul, Minn., to be coadjutor of South Dakota. All these have accepted, except the Rev. Thomas W. Sumners, who declined his election.

The bishops approved the church's policy concerning conscientious objectors, and urged members to support the fund of

\$22,000 needed for the support of conscientious objectors and their dependents this year. There are 78 Episcopal conscientious objectors. Of these, 33 are on detached service, 35 in camps, and 10 in prison.

Presiding Bishop Tucker was presented with a medallion designating him the "Outstanding Virginian of the Year," by the Virginians of Maryland. The award is made annually by the organization, on the birth date of General Robert E. Lee.

Telling of a good year in the missionary district of Honolulu, Bishop Harry S. Kennedy said: "We have had 666 confirmations, which is triple most normal years and twice the number of the largest year in the history of the district. We had an indebtedness of \$45,600 and it was reduced to \$32,700. Now we will have enough to reduce it to \$10,700."

A Field Officer's Peregrinations

"What Does a Field Officer of the National Council Do?" From February 1st to March 1st, the Rev. A. Ronald Merrix, field officer for the Eighth Province, traveled 4,034 miles and gave 40 addresses in the Diocese of Olympia and the missionary districts of Spokane, Idaho and Utah. These included talks to young people's groups in parishes and deaneries; to students at St. Paul's School for Girls, Walla Walla, Wash., and Rowland Hall School for Girls, Salt Lake City; to vestrymen,

members of bishop's committees and officers of parish organizations; a Kiwanis Club meeting and a devotional service for women at Boise, a "quiet day" at Trinity Church, Seattle, and a meditation in St. Mark's Cathedral, Salt Lake City; conferences with the clergy and selected lay leaders. In March and April, Mr. Merrix acted as associate director with Dr. H. Paul Douglass, New York, in San Francisco Bay Area Church Survey—one of five studies of Pacific Coast metropolitan areas, supervised by the Committee for Cooperative Field Research of the Federal Council of Churches and member groups, and being carried out in San Diego, Los Angeles, San Francisco (with Alameda, Oakland, Berkeley and Richmond), Portland, Seattle and Tacoma. During this period, Mr. Merrix is also meeting with groups of clergy and lay leaders in the Diocese of California, assisting them in plans for the program of missionary education which is part of the National Council's reconstruction and advance appeal. On Sunday, March 11th, he preached in All Saints' Church, Palo Alto, and on the following Sunday in All Souls' Church, Berkeley. Mr. Merrix's new telephone number at 3590 Washington St., San Francisco, is WE st 8652.

Church Film Brings Results

Chaplain John Quincy Martin, USNR, from a naval ammunition depot, sends to the treasurer of the National Council a check for

\$15.60 designated for Bishop Baddeley's work in Melanesia. He explained that the money was appropriated by vote of a Sunday school which was started last October in the depot. "The influence behind this," he said, "is the film *We, Too, Receive*," which, though this is an undenominational school, I had shown here."

San Francisco to Be Center of World Attention

With the coming of the United Nations Conference, April 25th, all ears will be attuned to San Francisco for the following six weeks. In view of the importance of the conference the Bishop of the Diocese is arranging a United Nations Service in the Cathedral at 11 a. m., April 29th. The Presiding Bishop of the Church has been invited to preach and many world dignitaries are expected to attend. On the afternoon of Sunday, May 6th, a British Commonwealth of Nations Memorial Service with Prayers for Peace will be sponsored at Grace Cathedral, with leading personalities of England and the Dominions participating.

Finances

Dr. Lewis B. Franklin, treasurer of National Council, states that the report of collections for the year 1944 is "one of the best on record, with total payments \$38,414.93 in excess of expectations on a collection ratio of 102.2%. Every diocese and district in the United

States paid 100% or more. A number of dioceses which had filed expectations for an amount less than their quota were able to reach the full amount. Out of 98 dioceses and districts to which quotas were allotted, 82 met them in full.

"The total budget giving was \$1,796,473.93, an increase over 1943 of \$313,424.29. This total is the best since the year 1932, but, of course, far below the high record of \$3,028,983, established in 1926."

The Bishop of Jerusalem Reports

The Rt. Rev. Weston H. Stewart, the new Anglican Bishop in Jerusalem, said in an *Ad Clerum* letter recently that the greatest need of the Jerusalem and the East Mission is staff—"staff with training for their job, and above all, staff with a sense of vocation to their job. During the war years we have had to fill gaps as fast as we could, and all honor and thanks to many who have been willing to help for the duration, without any intention or possibility of remaining permanently with us—wives, mothers, evacuees, refugees. But it has been almost impossible to make permanent appointments, and indeed, those who have been appointed have not yet been able to reach us."

The bishop expressed his deep appreciation of the aid of the Episcopal Church through the Good Friday offering.

The Great One Hundred Years

By MADELINE JACOBSEN

She was the child of an English country rector, born when Andrew Jackson was in the White House and Queen Victoria on the throne of England. Her name was Katharine Anne Warburton. Out boating one day with the younger children, she heard God speak and knew He had claimed her for His own. Wise parents don't pay too much attention to the moods and fancies of their seventeen year olds. But to be told "I want to enter a convent and be a Sister" is a bit unnerving. Certainly to the average Victorian household, such talk would have savored of the "Scarlet Woman" and her horrors. The Warburtons, however, knew what many were unwilling to admit: that the religious life under vows was no monopoly of the Roman Church. The vows themselves were an intensification of the promises all Christians make at baptism. Why shouldn't the call "Follow Me" come to their own beloved child? So they didn't laugh and they refused to be scared. Katharine was told she must pray and wait. The next year, her eighteenth birthday past, untried but determined, she cast herself on the Providence of God as a Sister of St. Margaret.

Was she filled with romantically adolescent ideas of dressing in a becoming habit and praying ecstatically to soft music? Did she dream of floating down incense-filled

aisles under the admiring gaze of pious, but spiritually inferior worshippers? What Sister Katharine got was what she wanted: a life devoted to God's service as He wanted it, and that meant work among the sick, poor, and wretched of a London Dickensian in its filth, squalor, and crime. There was teaching in a school whose star pupils were petty thieves. During a small-pox epidemic there were the stinking dead to carry out. Trials within were not spared her. When, in one of the upheavals afflicting this period, the leaders of the Community seceded to Rome, retaining Convent and cash, Sister Katharine, now the Superior, carried on in a small rented house, her Sisters crowded into one bedroom while she slept on the table. Boards for a bed and only cabbage in the cupboard—one didn't doubt the reality of the vow of Holy Poverty. The "little Sister" was equal to it all. The first bombs falling on the London of World War One found her dispensing hospitality to Cockney refugees, with the cheerful vigor of a seventy-year old. Magnificent Mother Kate! She was eighty-three when Our Lord called her to rest in Him.

This Feast of the Annunciation, 1945, calls us to remember her in Thanksgiving, and with her those Founders and pioneers whose consecration brought back to the Anglican Communion one hundred

\$15.60 designated for Bishop Baddeley's work in Melanesia. He explained that the money was appropriated by vote of a Sunday school which was started last October in the depot. "The influence behind this," he said, "is the film *We, Too, Receive*," which, though this is an undenominational school, I had shown here."

San Francisco to Be Center of World Attention

With the coming of the United Nations Conference, April 25th, all ears will be attuned to San Francisco for the following six weeks. In view of the importance of the conference the Bishop of the Diocese is arranging a United Nations Service in the Cathedral at 11 a. m., April 29th. The Presiding Bishop of the Church has been invited to preach and many world dignitaries are expected to attend. On the afternoon of Sunday, May 6th, a British Commonwealth of Nations Memorial Service with Prayers for Peace will be sponsored at Grace Cathedral, with leading personalities of England and the Dominions participating.

Finances

Dr. Lewis B. Franklin, treasurer of National Council, states that the report of collections for the year 1944 is "one of the best on record, with total payments \$38,414.93 in excess of expectations on a collection ratio of 102.2%. Every diocese and district in the United

States paid 100% or more. A number of dioceses which had filed expectations for an amount less than their quota were able to reach the full amount. Out of 98 dioceses and districts to which quotas were allotted, 82 met them in full.

"The total budget giving was \$1,796,473.93, an increase over 1943 of \$313,424.29. This total is the best since the year 1932, but, of course, far below the high record of \$3,028,983, established in 1926."

The Bishop of Jerusalem Reports

The Rt. Rev. Weston H. Stewart, the new Anglican Bishop in Jerusalem, said in an *Ad Clerum* letter recently that the greatest need of the Jerusalem and the East Mission is staff—"staff with training for their job, and above all, staff with a sense of vocation to their job. During the war years we have had to fill gaps as fast as we could, and all honor and thanks to many who have been willing to help for the duration, without any intention or possibility of remaining permanently with us—wives, mothers, evacuees, refugees. But it has been almost impossible to make permanent appointments, and indeed, those who have been appointed have not yet been able to reach us."

The bishop expressed his deep appreciation of the aid of the Episcopal Church through the Good Friday offering.

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years ago the ideal of the Religious Life—men and women tender and tough, who, lacking great abbeys for the praise of God, began by twos and threes to worship Him in back rooms and tin chapels. There was Lydia Sellon of the Society of the Holy and Undivided Trinity, nursing the cholera-stricken of Devonport; Harriet Byron of All Saints Sisters of the Poor, caring for invalids and orphans; Richard Meux Benson, putting aside personal desires to found a Society now working in four continents; Herbert Kelly, "one of the greatest religious teachers of our time" (Archbishop Temple), establishing the Society of the Sacred Mission to train seminarians. Some twenty years after the first foundations in England, the American Church began to bring forth similar fruit. Harriet Starr Cannon founded the Community of St. Mary, perhaps best known for its excellent schools; James Huntington, the Order of the Holy Cross; Eva Matthews, daughter of a Supreme Court justice, The Community of the Transfiguration; and Brother Gouverneur, still worshipping God in the flesh, the Brothers of St. Barnabas. They care for sick and destitute boys and men. What a harvest the Church has reaped from the labors of our Religious at home and in the mission fields of Haiti, Africa, China and the Philippines! If the

idea of Religious Orders for men and women seem strange to any Churchman today, put it down to the fact that the work has been hidden, unpublicized, done for the love of God, not for the praise of men.

As we thank God for the visible effects of their devotion, let us then remember that more wonderful is the hidden life which alone can bring forth these fruits. The Bishop of Llandaff has said: "Withdrawal from the world in order to wait upon God in adoration and surrender, constant penetration of the world by the Church, these are the double movements which when even and constant mark the Church's life as wholesome. The Religious Orders perform an incalculable function in that living organism, the Body of Christ. They represent in an intensified degree the Godward aspect of that double movement which must constantly go on in the Church. Pray God that vocations may vastly increase. The vitality of the Church can be gauged by its power to produce vocations to the Religious life and to the mission field."

And if the call comes to us personally, or indirectly through our children, let us pray for the steadfastness of Sister Katharine, or the sanctified common-sense of her parents.

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Along California Mission Trails

*Faces, Places and Projects
of the Diocese*

A MESSAGE FROM BISHOP BLOCK

On behalf of my children and myself I wish to express to our dear friends in the Diocese, whose generous and kindly acts at the time of Mrs. Block's illness and death have touched our hearts, an appreciation which words cannot adequately reveal.

Although it will take some time to write even a brief line to those who sent flowers to the hospital and at the time of the funeral, to the many who made memorial gifts to the Bishop's Bed Fund, and to charitable agencies here and elsewhere, I shall hope during the coming weeks to write to each one personally.

Meanwhile, I am sending to you, and with you to a larger number who have written and have remembered us in their prayers, a prompt message of deep and abiding gratitude.

We were especially grateful for the presence of so many of the clergy at the beautiful Service in Grace Cathedral, for the Cathedral Choir, and for the Office which Bishop Parsons read so tenderly and meaningfully.

Our faith in Christ and the Life Eternal, reinforced by the love and understanding sympathy of our friends, sustains and strengthens our hearts.

May God bless you one and all.

Eere Morgan Block

The Bishop's Calendar

April

- 1—Easter Day—Grace Cathedral a. m.
- 8—All Saints', Carmel a. m.
- St. Mary's, Pacific Grove.... p. m.
- 15—St. James', Paso Robles a. m.
- St. Mark's, Kings City p. m.
- 22—St. Paul's, Oakland a. m.
- St. Andrew's, Oakland p. m.

- 29—Grace Cathedral, United Nations' Service a. m.

May

- 6—St. Mark's, Berkeley a. m.
- British Service p. m.
- 13—St. Matthew's, San Mateo a. m.
- 20—St. Paul's, Burlingame a. m.
- Trinity, Menlo Park p. m.
- 27—St. Clement's, Berkeley a. m.
- Trinity, Oakland p. m.

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- 20—St. Paul's, Burlingame a. m.
- Trinity, Menlo Park p. m.
- 27—St. Clement's, Berkeley a. m.
- Trinity, Oakland p. m.

Church S

ALAMEDA

CHRIST CHURCH, Grand St. and Santa Clara Avenue.

Rev. Henry M. Shires, Rector

Sunday services: 8:00 a.m., Holy Communion; 9:30 a.m., Church School (also at Ward Chapel, Fountain and Central); 11:00 a.m., Morning Prayer and Sermon (Holy Communion, 1st Sundays).

BERKELEY

ST. MARK'S CHURCH, Bancroft and Ellsworth.

Rev. Russell B. Staines, Rector

Sunday services: 7:30, 9:30, 11:00 a.m., Canterbury Club, 6:00, 6:45 p.m.

BURLINGAME

ST. PAUL'S CHURCH, "On the Highway," El Camino Real at Bellevue Avenue.

Rev. Francis P. Foote, Rector

Rev. R. Richard P. Coombs, Curate

Sunday services: Holy Communion, 8:00 a.m., Church School, 9:30 a.m., Morning Prayer and Sermon, 11:00 a.m. (Holy Communion on first Sundays.)

OAKLAND

ST. PAUL'S CHURCH, Bay Place and Montecito Avenue.

Rev. Arnold S. Nash, Associate Rector

Sunday services: 8:00 a.m., Holy Communion; 9:30 a.m., Family Service and Church School; 10:10 a.m., Holy Communion for Parents, last Sunday in month; 11:00 a.m., Morning Prayer and Sermon (Holy Communion, first Sunday in month); Wednesday, 10:00 a.m., Holy Communion; Women's Bible Class, 10:45-11:30 a.m.

Young People's Meeting: Sundays, 7:00 p.m.

PACIFIC GROVE

ST. MARY'S-BY-THE-SEA, Central at Twelfth.

Rev. Dwight Howard Dow, Rector

Sunday services: 8:00 a.m., Holy Communion; 9:30 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon (Holy Communion first Sunday).

Week days: 10:00 a.m., Thursdays, Holy Communion.

PALO ALTO

ALL SAINTS' CHURCH, Waverley St. and Hamilton Avenue.

Rev. Oscar F. Green, Rector

Sunday services: Holy Communion, 8:00 a.m.; Morning Prayer and Sermon, 11:00 a.m.; College Group, 6:00 p.m.; Evening Prayer and Sermon, 7:45 p.m.

ROSS

ST. JOHN'S CHURCH, Lagunitas Road and Shady Lane.

Rev. Harold E. Hallett, Rector

Sunday services: 8:00 a.m., Holy Communion; 9:30 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon; 7:30 p.m., Chi Kappa for Young People.

SAN FRANCISCO

GRACE CATHEDRAL, California and Jones Streets.

The Rt. Rev. Karl Morgan Block, D.D., LL.D., Bishop

Sunday services: Holy Communion, 8:00 a.m.; Church School Service, 9:30 a.m.; Morning Prayer and Sermon, 11:00 a.m.; Holy Communion on first Sundays, 11:00 a.m.; Choral Evensong and address, 4:00 p.m.

Weekday services: Holy Communion, Mondays, Wednesdays, Fridays, and Saturdays, 8:00 a.m.; Tuesdays and Thursdays, 7:30 a.m.; Holy Communion, Wednesdays, 10:30 a.m.; Service Personal Religion, Thursdays, 8:00 p.m.

Services

CHURCH OF THE ADVENT, Fell Street between Gough and Franklin.

Rev. Henry B. Thomas, Rector

Masses: Sunday, 8:00 a.m., Sung Mass and Sermon, 11:00 a.m. Weekdays, daily, 7:00 a.m., except Wednesday, 6:30 a.m.; Friday, 9:30 a.m.

ALL SAINTS' CHURCH, 1350 Waller St.

Rev. Dr. Paul Little, Rector

Sunday services: Holy Communion, 8:00 a.m., and Church School, 9:30 a.m.; Morning Prayer and Sermon, 11:00 a.m.; Young People's Fellowship, 7:30 p.m.

ST. FRANCIS CHURCH, San Fernando Way and Ocean Avenue.

Rev. Henry Purcell Veazle, M.A. (oxon), Rector

Rev. F. Marshall Wickham, Associate

Sunday services: Holy Communion each Sunday, 8:00 a.m. (first Sunday in month also at 11:00 a.m.). Church School, 9:30 a.m.; Morning Service and Sermon at 11:00 a.m.; Young People's Fellowship, 7:00 p.m. Weekday services as announced.

ST. JAMES'S CHURCH, California Street between Eighth and Ninth Avenues.

Rev. Harold S. Brewster, Rector

Services: Holy Communion, first Sunday in month, 11:00 a.m.; every Sunday, 8:00 a.m. Church School, 9:30 a.m. Morning Prayer and Sermon (except first Sunday), 11:00 a.m. Evening Prayer, 8:00 p.m.

ST. LUKE'S CHURCH, Van Ness Avenue and Clay Street.

Rev. John Compton Leffler, Rector

Rev. Philip Dignam, Curate

Sunday services: 8:00 a.m., Holy Communion; 11:00 a.m., Morning Prayer and Sermon, first Sunday of the month Holy Communion; 9:45 a.m., Church School; 7:30 p.m., Young People's Meeting.

CHURCH OF ST. MARY THE VIRGIN, Union and Steiner Streets.

Rev. George Morrel, Rector

Services: Sunday, 8:45 and 11:00 a.m. Church School, 9:45 a.m. Church Office Telephone WA 7052.

ST. PETER'S CHURCH BY-THE-GOLDEN GATE, Twenty-ninth Avenue near Cle- ment Street.

Rev. John Alfred Collins, Rector

Sunday Services: Holy Communion, 8:00 a.m.; Church School, 9:30 a.m.; Morning Prayer, 11:00 a.m.; Young People's Fellowship, 7:00 p.m.

TRINITY CHURCH, Bush and Gough Sts.

Rev. Leighton H. Nugent, Rector

Services: Sundays, 8:00 and 11:00 a.m.; Church School, 11:00 a.m.

SAN MATEO

THE CHURCH OF ST. MATTHEW, El Camino Real and Baldwin Avenue.

Rev. John McGill Krumm, Rector

Sunday services: Holy Communion, 8:00 a.m.; Church School, 9:30 a.m. (Children's Eucharist, fourth Sunday); Morning Service and Sermon (first Sunday, Holy Communion), 11:00 a.m. High School Group Vespers, 5:30 p.m. Holy days: 10 a.m.

SAUSALITO

CHRIST CHURCH, San Carlos and Santa Rosa Avenues.

Rev. Lloyd A. Cox, Rector

Sunday services: 8:00 a.m., Holy Communion; 11:00 a.m. first and third Sundays, Holy Communion and Sermon; second, fourth and fifth Sundays, Morning Prayer and Sermon; 8:00 p.m. first Sundays only, Evening Prayer and Sermon.

Hinschelwood-Chaffe

St. Stephen's Episcopal Church, San Luis Obispo, was the setting for a beautiful candlelight wedding ceremony, Saturday night, December 30th, in which Miss Patricia Louise Hinschelwood, daughter of the Rev. and Mrs. Geoffrey C. Hinschelwood, became the bride of Capt. Joe Bryan Chaffe, Jr., son of Mr. and Mrs. Joe Bryan Chaffe, Sr., of Rye, New York. The Rev. Mr. Hinschelwood, father of the bride, performed the ceremony.

Brig. Gen. Frank H. Partridge, stationed at Camp Cooke with the 97th Division, gave the bride in marriage.

Capt. Chaffe is a graduate of the University of Virginia, where he was affiliated with Phi Kappa Psi. He formerly held an executive position with the Chase National Bank of New York City, and has been in the Army since before Pearl Harbor.

Mrs. Chaffe is a graduate of the University of Georgia, where she was a member of the student government council.

Diocesan Altar Guild Meets

On Monday, February 26th, the Diocesan Altar Guild met at the Church of the Advent, San Francisco, for the quarterly luncheon meeting. Canon Ward of Grace Cathedral gave an address on the devotional life in relation to the work of the Sanctuary. The visitors enjoyed seeing some of the beautiful things which have come to the parish through the years.

Pilgrimage to the Church of St. Mary the Virgin

On April 9th, the Feast of the Annunciation, the 100th anniversary of the Restoration of the Religious Life is being widely celebrated throughout the Anglican Communion. In America, the central service is being held in the Cathedral of St. John the Divine, New York, with many parishes and all the religious orders cooperating.

In San Francisco, plans are being made to hold such a celebration at the Church of St. Mary the Virgin. At this church, the first community life on the Pacific Coast was founded in 1901, with the establishment of the Sisters of St. Saviour. The Holy Eucharist will be celebrated at 11:00 a. m. and all parishes are asked to take part.

Regulation Governing Meetings at Diocesan House

Because of frequent conflict in dates for the use of the Council Room at the Diocesan House it will be necessary henceforth to schedule all meetings in advance with Miss Beals, the receptionist. Telephone GR-0844. Will all heads of diocesan departments, institutions and organizations please note.

Subscription Lists

Since the last issue of the PACIFIC CHURCHMAN subscription lists have been received from Grace Church, Martinez; Christ

Church, Alameda; the Church of St. Matthew, San Mateo; St. Paul's Church, Salinas; and Holy Trinity Parish, Richmond.

Again may we ask that those who compile lists help us by segregating all names by post offices and arranging each group alphabetically. Indicate new names, old names to be continued, and names to be dropped. Also give zone numbers where they are used. Thank you.

January Numbers of Pacific Churchman Wanted

We have many calls for the January issue of the PACIFIC CHURCHMAN. If you are through with your copy, please send it to this office.

Evening Branch, Grace Cathedral Woman's Auxiliary, Elects Officers

The evening branch of the Grace Cathedral Woman's Auxiliary has chosen new officers for the year 1945 as follows: President—Mrs. H. W. Petersen; vice-president—Mrs. H. F. Richey; secretary—Miss Frances Kosta; treasurer—Mrs. E. J. Ferreira; educational secretary—Miss Bessie Bendorf; United Thank Offering custodian—Miss Ethel M. Cook; chairman of devotions—Mrs. Ruth A. Hergert; supply and Christian social relations secretary—Mrs. Alice Sea; accompanist—Miss Mabel A. Humphreys; assistant secretary—Miss Barbara Farmer.

Department of Social Relations Recommends Study of Dumbarton Oaks

The Rev. Oscar F. Green, Chairman of the Department of Social Relations, suggests that we all make some effort to acquaint our people with the general outline of the Dumbarton Oaks proposals for world organization. That we should do something within the next few weeks seems to be most appropriate because of the conference to be held in San Francisco on April 25th. Our people will want to be intelligent about what is going on, and as churchmen we should exert our influence for a just and durable peace.

Various organizations have published these proposals, but if you do not have all of the copies you need for distribution and discussion, the best outline of them, together with a chart and questions and answers, is issued by our State Department, entitled "Dumbarton Oaks Documents of International Organization," State Department publication 2192. It may be obtained from the Superintendent of Documents, U. S. Government Printing Office, Washington, 25, D. C. An interesting comment on the proposals is issued by the United Christian Council for Democracy, 457 West 123rd St., New York 27, N. Y.; 50 copies, \$1.00.

Spring Convocation Dates

Spring convocations will meet as follows: Monterey at Santa Cruz on May 8th; San Jose at Bel-

mont on May 9th; Oakland at Trinity, Oakland, on May 10th; and San Francisco at Trinity, San Francisco, on May 11th. Details will be sent to the clergy by deans of convocation.

Harper Sibleys at San Jose

Under the auspices of the men and women of the churches represented in the Council of Churches, a dinner was given in San Jose on March 15th, at which Mr. and Mrs. Harper Sibley of Rochester, New York, were the speakers. Nearly 800 were present; Mr. Sibley was the first president of the U. S. O. and is at present chairman of the International Committee of the Y. M. C. A.

In the afternoon of the same day the women of Trinity Church gave a tea in honor of Mrs. Sibley, who is not only an outstanding leader in the Episcopal Church, but also the president of the National Churchwomen Council. Guests were present from neighboring parishes. Mrs. Sibley addressed the gathering in the stimulating manner that has made her so much in demand throughout the country.

Trinity Church, San Francisco, Expands Program

The Evening Auxiliary of Trinity Church, composed of business and professional women, have organized themselves as a branch of the Woman's Auxiliary, with the following officers: President, Miss

Gretchen Wolbert; vice-president, Miss Sally Heitman; secretary, Mrs. Harold Jenkins; treasurer, Miss Jane Madden; Parish department, Mrs. Claire Ruggles; Missions department, Miss Edna Van Houten; Christian Education Department, Miss Bertha Gardiner; Christian Social Relations department, Miss Evelyn Buckner; Church Periodical Club, Mrs. F. W. Wilhelmi, supply secretary, Miss Ruth Griffin; U. T. O. chairman, Miss Clara Erickson.

The Auxiliary has a supper and meeting on the third Thursday night of every month and aims to carry out a well-rounded program of Auxiliary work.

During Lent the women of Trinity had a weekly mission study class on the subject of "Southeast Asia." Mrs. Leighton Nugent presented the subject and reports were made by various women.

The men of Trinity were highlighted at two of the five Lenten Fellowship Dinners. At one dinner the ushers of the church were present in a body and were the guests of honor, and at another dinner the vestry and men of the congregation served as waiters.

Plans have been made for a Church School entertainment, party and food sale in the Parish House on Saturday afternoon, April 7th, from 2 to 4 o'clock. The project is under the auspices of the Church School Auxiliary, Mrs. Harry Jakobsen, president.



"As The Twig Is Bent"

*Christian Nurture — Youth Work
Church Educational Institutions
Leadership Training — College Work
Adult Education*

"It is better to light a candle than to curse the darkness."

Conference at Carmel

All Saints Church, Carmel, was host to a week-end conference, March 3rd and 4th, when Canon and Mrs. Ward made a visitation on the Monterey peninsula. All Saints Church has an excellent Church school. All departments of parish life were represented in the conferences staged during the visitation.

The parish has accomplished the unusual in the conversion of the old rectory into a church school plant for younger children with a lovely chapel and separate classrooms. Mrs. Hulsewe is a genius with children and the departmental worship services for both younger and older pupils were conducted in a spirit of beauty and reverence.

The Director Visits San Luis Obispo

Canon and Mrs. Ward toured the mission stations in San Luis Obispo County over a long week-end from March 8th to 13th. They consulted with educational leaders in Paso Robles, and visited homes and schools at Annette and Parkfield. On this stage of the journey

they were the guests of Dr. and Mrs. Robert D. Peachey of Paso Robles, where generous hospitality and a beautiful adobe house were enjoyed immensely.

On Sunday the 11th a stimulating conference was conducted at St. Stephen's Church, San Luis Obispo, where the Rev. Geoffrey C. Hinshelwood is rector. An amazing growth has characterized the church school during the past two years. Beginning with an enrollment of four, two years ago, the number has increased to 117. Seven new pupils were enrolled the Sunday of the conference. In the afternoon Canon Ward preached at St. Barnabas, Arroyo Grande. This rapidly growing field offers a real challenge to the church. With the present rate of growth St. Stephen's Church is considering an enlarged plant. At the Sunday Morning Service 210 persons were crowded into the church and 60 were turned away.

Saint Margaret's House

Students at Saint Margaret's House are having the privilege of instruction in voice culture under

the direction of Mrs. Henry P. Veazie. The spring term will open on April 2. The president of the student house organization, this season, is Miss Jean MacKenzie from Sheffield, England; the treasurer is Miss Barbara Vernon of Yorba Linda, a member of the parish from which the Reverend D. H. Dow came to take charge of Saint Mary's Church, Pacific Grove.

Church Divinity School of the Pacific Notes

The Rt. Rev. George Kennedy Allen Bell, D.D., Bishop of Chichester since 1929, will be a visitor at the school the last week in May. Bishop Bell is the author of Hymn 543, "Christ Is the King!" in the 1940 Hymnal.

* * *

Canon C. Rankin Barnes, D.D., special lecturer in pastoral care, will give his annual lectures to the entire student body shortly after Easter.

* * *

Recent visitors at the school have included Dr. Paul Hutchinson of *The Christian Century*, Father Karl Tiedemann, C.H.C., and Miss Katherine A. Grammar of the Divinity School in Philadelphia.

* * *

The Challenge of the Church, the tenth grade course in the Cloister Series of Church School Lessons, written by Professor Randolph C. Miller, is due off the press this month.

Service of Offerings

The Annual Service of Offerings for Lenten Mite Box Contributions will be held in Grace Cathedral Saturday, May 5, at 2 p. m. The preacher will be the Rev. E. Philip Dignam, curate at St. Luke's Church, San Francisco. The music will be in charge of the Rev. Frederic P. Williams of St. Mark's, Berkeley, and Mrs. Connell K. Carruth of St. Paul's, Oakland. Hymn lists will be mailed to all rectors and vicars in the near future. The Rev. Francis P. Foote, rector of St. Paul's, Burlingame, and Chairman of the Children's Commission is in charge of arrangements.

Summer Conference Developments

Plans for the Summer Conferences at San Rafael for Adults June 17-23, and Youth June 24-30 are moving along.

Women of the diocese will be interested to know that a special series of courses for leaders of women in Parish work are being planned. The tentative schedule calls for a layman's conference on Saturday and Sunday between the main conferences. It is not too early for Rectors and Parish Organizations to begin selecting key individuals to attend these conferences. This applies particularly to Church School teachers who should be interested in the demonstration school for teachers.

"Is The Episcopal Church A Bible Church?"

*The third of a series of instructions on "Getting Acquainted
with the Episcopal Church"*

By THE REV. CANON ERIC MONTIZAMBERT

These are times when we are always hearing about "new Churches." Some of them have the strangest names, and we wonder what they really are! We may not approve of all these little groups of religious people in competition for the allegiance of men, but the mere fact that they exist is a "sign of the times." It means that the terrible strains of these cruel days are revealing to men their own weaknesses, and compelling the once careless and self-satisfied to think about God and the real needs of mankind. People don't try to invent a religion unless they need one.

Of course, if all these people had been given a chance to learn about the old, old Church of Jesus Christ and His Apostles, they never would have thought about inventing denominations of their own making. They would have known how our Lord had already done that for them, and they would have been satisfied. Nor would it have been necessary for them to attempt to find out what the Bible has to teach, and how to use it. For they would have known all along that the Church which Jesus founded also gave us the Bible, taught us

what it means, and showed us how to use it. Then with all this vital information already in their minds, and its spirit in their hearts, they would not have found so many difficulties in their Bibles. Things that seem strange would have become clear as daylight. We have a right to speak boldly in this way because, more than any other Christian body, the Episcopal Church reads the Scriptures and makes them part of the daily life of her people. She is "The Bible Church." She teaches "the Four Square Gospel." She doesn't permit her teachers to require her members to believe things not proved by her textbook, the Bible. That is how the people are always protected from any fancy ideas her ministers, pastors, and priests might get hold of.

Then the Episcopal Church trains her ordained teachers in all the discovery of deep knowledge that has ever been learned about this Holy Book of God and His Church. Seventy per cent of the great books written about the Bible in modern times have come from the pens of Episcopal scholars. These men who teach our pastors understand the languages in which

the books of the Bible were really written. If you want to know what a book really means you've got to be able to read the language of the people who wrote it.

It is true, of course, that "The Bible is the Book of God." It does contain everything that one needs to know about Him, and about ourselves. But everybody who has ever tried to study all the sixty-six books that make up the Old and the New Testaments knows that these truths are not always easy to find. Most of us get pretty badly mixed up unless we can find someone to guide us in our reading. We find difficulties in the Bible. Sometimes there seem to be contradictions that puzzle us. When these things happen we need to remember that, while the Scriptures tell us all that we need to know for our Faith and our lives, they were written down—every word of them—by men like ourselves. Many of these men were inspired by God. He spoke to their heads and to their hearts. Some of these men, such as St. Matthew, St. John, and St. Paul, were taught directly by Jesus Himself or by men whom He had trained. Still, they were men like us; and, like us, individuals among them did not always understand Him correctly. But when, after Christ's death and resurrection, they all came together in His Church they compared notes. They found out what our Lord meant them to pass on to us. They decided, under the guiding of the Holy Spirit, what writings were to be put into the Church's Bible and what were to be left out.

So it was the Church—His Church—that gave us our Bible. Those old Apostles and Bishops had in their hands hundreds of writings about our Lord and His message. They had to choose between them. So they made a rule. This rule said that "Only books and letters written by Apostles themselves, or by men prepared by the Apostles themselves, should be put into the New Testament." And it is the New Testament by which the Christian lives. Jesus Christ often corrected the Old Testament which was the Bible of the Jews. It has meaning for the people of today only in the light of what He says about it.

In all her teaching about the Bible the Episcopal Church is true to everything that Jesus taught. She knows what He taught, and what His New Testament means, because she herself is not a new Church. She is as old as the Christian religion. Her first Bishops, as we shall see later, were the friends and pupils of the Apostles. In fact, the Twelve Apostles were her first Bishops and more. That isn't a boast. It is one of the certain facts of history. Yes, she is indeed "the Bible Church." And every religious body in the English speaking world owes a great debt to her. Once a good man, one of Jehovah's Witnesses, came to my house because he thought that he could teach me how to study the Bible. You should have seen his surprise when I made him open his own Bible at the preface and read to me how our mother Church of

England had translated his "King James Bible" into our language!

Now we often hear the voices of people criticizing the Book of Common Prayer . . . until they begin to study it. Then they stop. They drop their criticism the moment they discover that this wonderful book is far more than "the best form of public worship," but also the finest key to the understanding of the Bible itself. Why, if anyone uses the Prayer Book faithfully he is not only filled up with hundreds of passages from the Bible, but he will find himself reading the New Testament through twice in the year and the Old Testament once. Moreover, and this is important, he will discover that the great Bible lessons are so co-ordinated with each other that he understands them as never before. The Old Testament is clearly explained to him in the light of the teaching of Jesus, and that is exactly what we all desire. Of course, that is why so many believing men all over the wide world are coming into the joyous fellowship of the Episcopal Church. They are discovering that she is indeed "the Church of the full Gospel of Jesus Christ our Lord and Saviour."

Once the Bishop took me on a long rough drive into the loneli-

ness of the back-country. For hours the car crawled at ten miles an hour over a trail meant for horses only. At last we reached a house standing by itself, occupied by a woman recently widowed and her children all by themselves. What terrible loneliness! They were not members of the Church. The Bishop read to them out of their own copy of the Bible, answered their questions, instructed them. They asked to be Baptized "in the Name of the Lord Jesus." When all was done, and we left them with tears of happiness in their eyes, the realization suddenly came to me that every word of the teaching given them had come straight out of their New Testament. Once more, in the midst of emergency when the need was at its deepest, the Episcopal Church had come to the Rescue and shown herself to be in truth the Bible Church of the living God. "Ye shall know the truth, and the truth shall make you free."

* * *

THE UNITED THANK OFFERING is far ahead of all previous records. To the end of 1944 the amount received was \$532,332.64. At the same point in the previous triennium the amount received was \$295,786.98. Increase: 80 per cent.

BISHOP LAWRENCE	300
Bishop Wilson's Outline Series—	
Personal Prayer	35
Abundant Living—E. Stanley Jones	1.00
A Preface to Prayer—Gerald Heard	2.00
Prayer and Worship—Douglas V. Steere	50

(Continued on Page 34, Col. 2)

Let us get away from "Just an Opening Prayer" at our meetings.

Make the Devotional Period really live. Vary it. Ask different women to lead. Have a meditation or a few thought-provoking sentences. Not only religious books



Church Women AND THE WAY

Conducted by
Aldwyth R. Arata

At the March 9th meeting of the Diocesan Woman's Auxiliary (held at St. Francis Church in San Francisco) an informative report on the activities of the National Council was given by Mrs. George McP. Batte, our representative to the National Executive Board. Following are some of the highlights of that report:

The presiding bishop, the Rt. Rev. Henry St. George Tucker, in his address to the board, reminded us that people are always more ready to profess high principles than to apply them to actual living. The world, he said, "needs people to whom faith in God means the dwelling of his spirit in their hearts and only through missionary work are people brought to this relationship with God." The function of the church is to supply Christian statesmen at the Peace Table.

The National Executive Board passed a resolution saying in part resurrection, they all came together in His Church they compared notes. They found out what our Lord meant them to pass on to us. They decided, under the guiding of the Holy Spirit, what writings were to be put into the Church's Bible and what were to be left out.

barton Oaks proposals and the report to the church by the Joint Commission on Social Reconstruction, of which the chairman was the Rt. Rev. William Scarlett, D.D. We as churchwomen should not only inform ourselves but should express our convictions to our congressmen, urged Mrs. Batte.

The Presiding Bishop's Fund for War Relief expended \$95,000 during the past year, but double the amount could be used in 1945.

The Social Service secretary reported that Episcopal women are making 20,000 garments for Philippine relief. This spring, a request will be made for 15,000,000 pounds of used clothing for overseas relief.

Subjects for study groups recommended by the National Education secretary are: foreign—"Africa"; domestic—"Uprooted Americans." The presiding bishop's book for Lent, *"The Witnesses,"* came to my house because he thought that he could teach me how to study the Bible. You should have seen his surprise when I made him open his own Bible at the preface and read to me how our mother Church of

Mrs. Batte has a wealth of information on the departments of our National Board and invites questions from anyone interested.

Suggestions for Devotional Chairmen

The Diocesan Woman's Auxiliary Chairman of Devotions, Mrs. Henry A. Brown, will be absent on leave from California for a year, but has appointed as her assistant, Mrs. M. B. Bray, who will carry on the stimulating work of Mrs. Brown.

Through the channels of the PACIFIC CHURCHMAN, Mrs. Brown offers these suggestions for Devotional Chairmen and also for individuals.

THEME—from "We Accept Our Task"—1943 Triennial. "Men and women must be raised up for the ministry of peace. The night is far spent, the day is at hand. Let us prepare ourselves for what the day may bring. This preparation can only come through the sacraments, prayer, quiet and corporate worship. Thus we receive strength and wisdom to do His will. In simple, prayerful day-by-day living—lie the solution of our most simple and complex problems. May He convict—convert—consecrate us to our task."

Let us get away from "Just an Opening Prayer" at our meetings.

Make the Devotional Period really live. Vary it. Ask different women to lead. Have a meditation or a few thought-provoking sentences. Not only religious books

and poems, but our secular magazines are full of timely articles. Close with a summing-up or Arrow Prayer, such as:

Help us, O Master, to walk in Thy way.
Revive our Church, beginning with me.
Make us Masters of ourselves, that we
may be servants of others.

O God, help us to measure up to the
need of our time.

Give us, O God, for this day, a sense of
direction, and a sufficient purpose
for living that we may indeed live
for Thee.

Shame our jealousies, lay low our
pride, and do away with all race
prejudice.

* * *

Suggestions for Individuals

Memorize "For Today" and "Morning Resolve" from "Prayers, New and Old."

Underline a few phrases which you feel are your particular need and repeat them over and over many times during the day.

Let us become really familiar with the Book of Common Prayer and learn to PRAY the Lord's Prayer and meditate upon it.

* * *

Aids to Devotion

<i>Prayers—New and Old</i>	\$.05
<i>Prayers—Massachusetts Church</i>	
Service League	1.00
<i>Prayers of the Spirit—J. W. Suter</i>	1.00
<i>The Adventure of Prayer—Father</i>	
Andrews	.70
<i>Practice of the Presence of God—</i>	
Bro. Lawrence	.05
<i>Bishop Wilson's Outline Series—</i>	
Personal Prayer	.35
<i>Abundant Living—E. Stanley</i>	
Jones	1.00
<i>A Preface to Prayer—Gerald</i>	
Heard	2.00
<i>Prayer and Worship—Douglas V.</i>	
Steere	.50

(Continued on Page 34, Col. 2)

Human Interest In a Church Home

By MABEL D. HOBART

It is always a great pleasure for those of us on the Board of Trustees of the Protestant Episcopal Old Ladies Home to realize what a sense of affection and gratitude is felt by the members of the "family" for their Home. Their feeling is very sincere and expressions of it come to us often in the form of beautiful letters, verses, and little prose-poems telling of what a haven of rest and security it means to them and we feel it is a privilege to guide the destinies of the institution to the best of our abilities. There is little about the big comfortable building that suggests an "institution"; so many memorial gifts have been made, such great care has been used in furnishing and with flowers constantly arranged by different members through the large rooms, that the air of a private home prevails.

In these difficult days of war restrictions, changes have had to be accepted but there are no complaints, even a greater appreciation of their blessings exist when their health is so carefully guarded and special attention is given to the rationed food.

Much of the harmony is due to a wise and tactful superintendent who is loved and appreciated by the family as well as by the Board.

There is perfect frankness concerning ages and a keen sense of pride exists in those who have reached ninety or more years—a

close edge is claimed by the eldest in the Home as two will be ninety-three in October, one ahead of the other by a mere nine days. She, a clergyman's widow, cultivated and witty, has written many clever verses in celebration of special events.

To visit from room to room is a gratifying and delightful experience—from each comes a real welcome and the many personalities are reflected in the varied occupations that make up a busy household, especially during these years of war-work when their contributions are so numerous and generous. The occupant of one room is surrounded by colorful pieces of her handiwork; as it is her Scotch ancestry that drives her to see nothing wasted, so the gay and lovely quilted rugs that are sent over to nearby Letterman Hospital enchant the convalescent soldiers when the bright little quilts are tucked around their knees. Dozens and dozens more are being knitted and crocheted into beautiful afghans with choice color combinations in the piles of wool left to each one; demonstrating often an unusual and artistic ability. Their work for the Red Cross before and since Pearl Harbor runs into many hundreds of sweaters, socks, helmets, anything that is needed, even dresses for children and dainty things for babies. However, in a big family like this, there are al-

ways those with opposite interests and talents which are directed for the entertainment of the family. One, who taught her native French for years is also musical and can supply a program of songs, give excerpts from plays or read amusing and clever things she has written herself. Friends frequently join her in these programs, often arranged to celebrate special holidays, or other impromptu affairs, draw upon larger numbers in the Home circle. All prove they can be young and gay in spirit and it is this temperament that draws groups of young people from schools or societies to put on their own programs. Another group celebrates birthdays, bring their own refreshments and put on lively and attractive parties. Outside friends supply moving pictures and "stills" with a running accompaniment of description, shown in lovely color.

It is plain to be seen that the Home is never dull and the spontaneous warmth in the helpful relations of one to another is good to see.

There are a few cases where one enters the Home in perfect health and after some years becomes a helpless invalid. One of the most touching cases is that of the widow of a well known painter and both were prominent members of the artist colony. A fine portrait of her husband hangs near the invalid's bed; painted by a fellow artist. A photograph showing him at the famous Bohemian Grove also hangs near and in her quiet room, filled with the sunshine of late

afternoon, she hears the clear and distant bugle calls from the Presidio.

Dear friendships are made with the encounter of congenial personalities and a real coincidence was the meeting of girlhood friends after many years here at the Home with the resulting happiness of spending their last years together. Another incident which seemed especially fitting was that of a devoted superintendent, after twelve years retired from service and now is again in the Home, happy to be welcomed back, this time as a member of the family.

One of the two oldest women in the Home is our beloved fairy godmother, Mrs. Williams. Her ninetieth birthday was an event celebrated with Bishops, clergy and guests from nearly all Episcopal parishes in the city. Her's has been a lifetime of generous giving, always in devoted memory of her mother and her particular favorite is this Home where she begged to come and end her days. She still serves as a Board member and her wise counsel decides many a problem that comes up to be solved. Her last contribution to the Home was the purchase of an adjoining lot which she had landscaped and called "The Mary Garden," remembering the love of flowers held by her mother, Mrs. Mary Nelson. Here many garden-minded members of the family help with special plants and flower arrangements are always placed before the picture of Mrs. Nelson in the hall.

(Continued on Page 34, Col. 1)



Book Notes

By the Faculty of the Church Divinity School of the Pacific

Edited by RANDOLPH CRUMP MILLER

WHY GO TO CHURCH?, by David K. Montgomery (Morehouse-Gorham, \$2.25), is an excellent book for laymen who are doubtful about the value of church going. Each chapter begins with an imagined situation reflecting the real concerns of sincere questioners: "I like to go to church when I feel like it." "When I go to church, I want to get something and not give something." "Pa is mixed up by all the elaborate ceremonial and getting up and down." "Why is the Holy Communion called 'the Lord's own' service?" "Can't we be good without going to church?" "A minister brought me Communion when I was sick, and the neighbors thought I was going to die." "Why should we impose our religion on other lands or on our political actions?" To these and other questions, the author has answers which usually are convincing. He has written clearly, simply, and convincingly. Some readers will dislike his use of the term, "Mass," and his "seven" sacraments; but these are incidental to his argument that we must support the church in every possible way if we are to fulfill our confirmation acceptance of "Jesus Christ as Lord and Savior."

"I AM A VESTRYMAN," by Bishop Theodore R. Ludlow (Morehouse-Gorham, paper 50 cents), presents what every vestryman (and indeed every churchman) needs to know about church history, the organization of a parish and diocese, the relationship of a vestryman to his rector, and the responsibilities of a vestryman. The chapters are in outline form, as a guide for discussion groups, but the various paragraphs make easy reading.

* * *

Hugh Thomson Kerr has written a book primarily intended for Presbyterians, but it is so universal in its approach that it will be helpful for all non-Romans: **THE CHRISTIAN SACRAMENTS** (Westminster Press, \$2). It presents a high-church Protestant view, which sees baptism as truly operative and the Lord's Supper as giving a "real presence" of Christ. Every reader will come to a richer appreciation of the two sacraments "of the Gospel" and Episcopalians will discover how much use is made of the *Book of Common Prayer* by others.



PEOPLE

*"All the world's a stage,
And all the men and women
merely players—"*

By V. O. WARD

MISS LILLIAN J. WEISER, who was Superintendent of Nurses at St. Luke's Hospital in Manila, is reported among those rescued from the Japanese Prison Camps. She celebrated the twenty-fifth anniversary of her arrival in Manila and also her birthday in 1941. She went to Manila in 1916 with relatives and not as a missionary. However, she was seized upon by the Superintendent of St. Luke's and was soon hard at work. During the twenty-five years of her services she has made a dramatic contribution not only to human welfare but to the work of the Church in the Philippines.

* * *

THE REV. ARNOLD NASH, Priest-in-Charge of St. Paul's Church, Oakland, will be lecturing in April at the College of Preachers, Washington Cathedral, when he will repeat, by request, the lectures he gave there in 1942 on "Preaching on Social Problems in War-Time." On his way back from Washington Mr. Nash will deliver in Chicago the fourth lecture on the Bross Foundation. The previous three lecturers have been Dean Christian Gauss of Prince-

ton, R. L. Calhoun of Yale, and H. P. Van Dusen of Union Theological Seminary, New York City.

* * *

FATHER KARL TIEDEMANN, O.H.C., assisted Father Thomas at the Church of the Advent on Monday, Thursday and Good Friday. He preached the Three Hours.

* * *

REPORTS FROM DR. FRANCIS C. M. WEI in China indicate that he is convalescing satisfactorily. Dr. Wei said that the doctors advise that he resume work gradually, but that he hopes to be in harness again by March 1st. "College going well," he concluded.

* * *

HOWARD W. ODLUM, professor in the social science department of the University of North Carolina, has been named winner of the Edward L. Bernay's award for outstanding achievement in Negro-white relations. The award was announced by the Federal Council of Churches.

* * *

BRAVID W. HARRIS, secretary for Negro work on the Episcopal National Council, has been elected Bishop of Liberia. He is the sec-

ond Negro to serve that diocese in the almost 100 years of its history.

* * *

DERWYN T. OWEN, Episcopal primate of Canada and president of the newly formed Canadian Council of Churches, addressed the recent Episcopal convention of Los Angeles.

* * *

MISS FLORA ROTH SYMONS, secretary to Bishop Block, has returned recently from a pleasant vacation in Seattle.

* * *

MISS PAULINA BLOCK, sister of the Bishop, has arrived recently in San Francisco from her home in Washington, D. C., to visit with Bishop Block.

* * *

THE RT. REV. HARRY KENNEDY of Honolulu has been staying at the Cathedral House awaiting transportation back to the Islands. He has been on the mainland since late January when he arrived to attend the meeting of the House of Bishops.

(Continued from Page 31)

In closing this little story of the Episcopal Home, special mention must be made of the Chapel; it is presided over by Canon Charles A. Shreve and proves an intimate place of worship with regular times of service. They look forward to visits of Bishop Block and his inspiring sermons.

In fact, there exists a well-rounded and complete life for the members and in the words of Tiny Tim we unite in the wish, "God bless them every one."

(Continued from Page 29)

Religious Living—Georgia Harkness	50
Not by Bread Alone—Angus Dun	150
George Washington Carver—Rackham Holt	350
Instructions in the Life of Prayer—Forward Movement	10
A Positive Way—Forward Movement	20
Proving Prayer—Forward Movement	15
We Can Pray—Forward Movement	15

* * *

Notes

The Bishop's Annual Quiet Day and the Spring United Thank Offering will be held at St. Paul's Church, Oakland, on Friday, April 13th, at 10:30 a. m. San Francisco people will take the Key System train from the Bridge Terminal and get off at the Harrison Street stop in Oakland.

The women of St. Mary the Virgin Church, San Francisco, at Steiner and Union Streets, request visitors for the food sale and luncheon to be given on Saturday, April 7th, from 11 a. m. to 2 p. m.

On Thursdays in Lent, an interesting Study Group is in session at Trinity Church, San Francisco, from 1:30 to 2:30 p. m. The subject is "Women of Southeast Asia."

The Young Women's Study Group at St. Mark's, Berkeley, has become so enthusiastic that being unable to find helpers to care for their children afternoons, the time of meeting has been changed to evening, when husbands are at home and available to take care of the babies.



**NIGHT
OR DAY**

Make deposits when you want to
... right at the nearest mailbox.
No need to "go to the bank." Nine
out of ten transactions are routine
that can be handled by our Mail-
way service, night or day, Sundays
and holidays. Our special Mailway
envelopes and passbook make serv-
ice quick and safe.

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(Continued from Page 29)

Religious Living—Georgia Harkness	.50
Not by Bread Alone—Angus Dun	1.50
George Washington Carver— Rackham Holt	3.50
Instructions in the Life of <i>Prayer</i> —Forward Movement	.10
A Positive Way—Forward Movement	.20
Proving <i>Prayer</i> —Forward Movement	.15
We Can <i>Pray</i> —Forward Movement	.15

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WEEKDAYS

1:00, 6:30 and 10:30 p. m.

SUNDAYS

10:30 a. m., 12, 4, and 8:30 p. m.

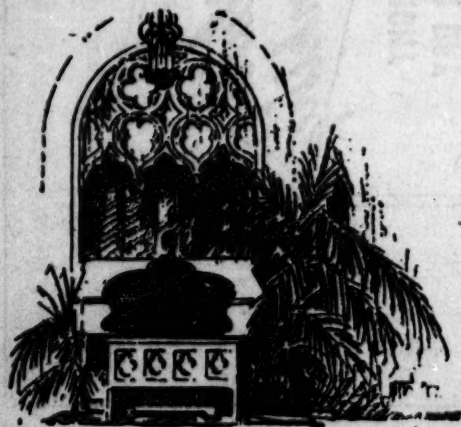
"MORNING WATCH" of the Eastbay Church Federation is broadcast from this chapel each weekday morning from 8:00 to 8:30.

Daily Organ Broadcasts Over KRE (1400 kc.) 8:00 a. m.; 1:00, 10:00 p. m.
Sunday Broadcast Concert 4:00 p. m.

Chapel of the Chimes

4499 Piedmont Avenue, Oakland

Visitors
welcome
9 to 5
daily



Return to Dean Ward

2/10/30
10:30
6:30

4
3
9

13
65